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From "Good Health."

## Consumption.

BY CARL BOTH.

During a more recent period, when the *specific principle* theory of Consumption was the ascendant, it was natural that a *specific remedy* should be sought for. At one time mercury was everywhere the most prominent remedy, it being thought that it possessed the power of destroying the *specific principle*, but the end was found to be bad. Another of the specific remedies, was what was known as the "emetic cure." It was thought that the *specific principle* of the disease (noxa) could in some way be induced to leave the system and be ejected through the operation of an emetic. Antimony, arsenic, lead, gold, silver, and other minerals, especially iron (when it became known that this metal formed a constituent of the body,) have played a conspicuous part in the specific cure treatment. At one time, prussic acid gained a high reputation as a specific, though opium maintained the first position, either by itself or in connection with sugar of lead. New remedies were in constant demand to satisfy the failing patient, who, like a drowning man, was ready to catch at anything. Sulphur and sulphur fumes were recommended by one; creosote, gums and resins, by another; and chloride of ammonium, with sea bathing, or sea-salt bath, &c., by another, and so on, *ad infinitum*. The great Hahnemannian *specific* remedy is the use of animals suffering from horse glanders (Rotz-gift,) in very high dilutions. Others recommended the poison of bees, and of venomous snakes, as the better antidote. In connection with a very strong faith and a lively imagination, it is not improbable that some of these remedies may have proved useful to the patient. The effectiveness of this class of specifics, however, would doubtless have been better appreciated, had they for a basis something better to rest upon than such very highly diluted infinitesimal quantities of anatomy, physiology, physics, chemistry, and pathology, that it would be impossible to detect them.

After the discovery of iodine it was thought that no remedy could be made to supercede it, but, like all previous specifics, it failed to

meet the expectations of its advocates. In the meantime the views of Lænnec became predominant, and the conviction more or less established, that the disease was absolutely incurable. This view, however, was very strongly opposed by Broussais, who, by bleeding, thought he could extract the diseased blood, and, by creating new, save the patient; but his failures in practice only served to fortify the views of his opponents.

As the result of these opposing views relative to the curability of Consumption, greater attention was paid to the present comfort of the patient, by seeking to relieve the more urgent symptoms, and, when practicable, by sending them to different places for change of air, diet, scenery, &c., in accordance with the wishes or caprice of the patient, or the prevalent practice of the time. At one time, it was the sea, at another, Italy, then Egypt, and then to Greenland, because Consumption was not found there; then, again, to the south of France. They were also sent to coal mines, because the workmen were very seldom troubled with Consumption; and one man started the idea that living in stables was beneficial, because persons employed in them were free from this disease. Stables having extra accommodation, were therefore built for this purpose, but continued to be used only for a very short period.

The discovery of iodine in cod-liver oil by a chemist, led to its very general use some thirty years since in Germany. It was introduced into England by Bennet, and highly recommended by Williams, of London; and very soon became almost universally used as a remedy in this country. Its high reputation was not altogether due to imagination, as may be seen from the following. The poorer classes of Europe very seldom, if ever, ate the flesh or fat of animals, being unable to procure them. Their principal diet was composed of potatoes and rape-oil; an unwholesome vegetable oil, used principally for burning purposes. When such half-starved persons went to the dispensaries, and were treated with cod-liver oil, it was found that they immediately began to improve, and to gain in flesh and weight; and hence the prevalent idea of its curative qualities and extensive employment; but good beefsteak, with plenty of bread and good butter, would have produced similar, if not better results.

The demonstrations of Liebig relative to life—that it was a burning process through oxygen, and in reference to which Henle jokingly remarked, "if so, then we should be able to sustain latent life in the body by the exclusion of oxygen, as in grain by the exclusion of moisture"—led to the extensive use of fusel oil, which obtained a great reputation in England and in this country. A speculative Englishman, from the demonstrations of Liebig and the hint contained in the playful remark of Henle, concluded that if some remedy were employed which contained no

oxygen, the wasting or burning away of consumptive lungs might be arrested; and as fusel oil contained very little oxygen, the formula of which as used is  $C^{10}H^{10} + 2H^2O$ , he experimented with it, and published a pamphlet on the subject. In this way fusel oil came into use, and was largely prescribed for consumptives, very much to the disadvantage, however, of the digestion of the victims. Fusel oil may be recognized as one of the ingredients of vile liquors which makes people sick when they drink them.

In this connection we may here mention the use of alcohol as a remedy; it being still recommended by many physicians at home and abroad. It is one of the remnants of Brown's theories of diseases (based upon Galen,) and of their treatment,—that want of force should be treated by stimulants. On this subject Dr. Anstie, of London, has the following: "The question of alcohol in phthisis of adults is hotly disputed; on the one hand, many authorities maintain that it is an unmixed evil; on the other hand, the treatment possesses numerous advocates, and we even meet with records (by Flint and others) of patients almost exclusively nourished upon an alcoholic diet for prolonged periods, with apparently beneficial effect." "This subject has engaged our particular attention, and without expressing a very confident opinion, we have good grounds for believing that the following is a near approach to the truth." "There are two classes of cases in which alcohol appears to play an important part in the arrest of phthisis." "In a class of patients who have delicate skins and perspire very freely, and with whom, at the same time, oil and fatty matters habitually disagree (a not very common combination of conditions, but one which is seen in a certain number of instances,) we have more than once seen remarkable effects produced by the entire abandonment of all medication and the employment of large doses of spirit—whiskey or rum; and a singular point in these cases was the tolerance of alcohol that was shown, even from the first." . . . "Our own experience has led us to believe that the question must be judged just as we have proposed that it should be judged in cases of acute disease,—*experimentally*." "In each case the effects of experimental doses upon the form of the pulse-wave, and on the temperature, and the elimination of alcohol by the kidneys, should be carefully tested; and according to what we have noted, in observing a large number of cases, we are justified in believing that when alcohol reduces temperature, and the discharges of the pulse, and fails to pass away in notable quantity by the kidney, it *always does good*; but that the slightest degree of narcotic action of alcohol is harmful."

Our own opinion, however, of the action of alcohol in Pulmonary Consumption, and in cases that are mistaken as such, is: that nothing brings the patient more quickly and surely

to the grave, especially if taken during the period of tuberculous formations;—that by its fat accumulations it excludes minerals from the blood which are really the only hope of cure, and makes the death of the patient one of restless torture, when by other treatment he might have recovered; or, if otherwise, come to his death like a person falling asleep, without struggling and tortuous suffocation.

We conceive that alcohol helps a consumptive person much in the same way as it helps a man failing in business, mind, or capacity. That it makes the patient *feel* better, in the meantime, while under the influence of the alcohol, we will not deny; but his feeling better and being better are two very distinct things.

The old Greek treatment of inhalations was revived again in Germany about twenty-five years ago. At first, chloride of ammonium was used; afterwards, narcotics were employed, from which the smoking of stramonium cigars had its origin. It was not long before other vapors were employed, and this treatment, in different variations, came to be employed by many physicians. To inhale finely dispersed liquids, holding medicine in solution, is one of the latest modifications of this treatment. There can be no doubt that many suffering from chronic bronchitis have been benefited and temporarily relieved by this method of treatment; and more especially is this the case in asthmatic affections, its effects being often immediate.

What was known as the cold water treatment of consumptives has also been somewhat extensively employed, but always with serious injury to the patient. To visit these cold water institutions and witness the chattering of teeth, the blue lips and nails of the poor fellows under treatment, was enough to call forth the pity and commiseration of a stone. The grape-cure has been employed with great benefit to many sufferers, by rectifying their digestion, and, with this object in view, is still recommended by the best physicians in Europe. But the milk-cure has proved even more beneficial, especially to the wealthy, whose means have permitted them to visit Switzerland, the Pyrenees, Sicily, or Peru, and to enjoy the best milk in connection with the pure mountain air. That most consumptives will feel better under these changed conditions of air, scenery, &c., than at home, shut up in a sick-room, especially for the first few months, it is not at all difficult to comprehend; while there are many cases of chronic bronchitis and catarrh which are in this way really cured.

(To be concluded.)

*Fame.*—A man writes an elaborate work upon a learned subject. In a few years' time, another man writes an elaborate work upon the same learned subject, and is kind enough to allude to the former author in a foot-note. Twenty or thirty years afterwards, this second man's work is also absorbed in a similar manner; and his labors, too, are chronicled in a foot-note. Now, the first man's fame, if you come to look at it carefully, is but small. His labors are kindly alluded to in a foot-note of a work which is also alluded to in a foot-note of a work published forty or fifty years hence.

Surely this *fame in a foot-note* is not much worth having.—*A. Helps.*

For "The Friend."

### Memoirs of Mildred Ratcliff.

(Continued from page 322.)

A part of a letter from Mildred Ratcliff to Henry Hull.

"15th of 8th mo. 1799.

"Most dear and inwardly beloved friend,—Hearing of thy conclusion to visit the inhabitants of Kentucky, my heart is concerned to write to thee, in that love our Holy Leader exhorted his disciples to love one another with, when he was about to leave them as to his outward appearance. I have no doubt but thou, as well as unworthy me, have been sensible that there is a union of soul with those who seek not the honor and vanity of this world, but endeavor after a ready and humble obedience to the voice of the true Shepherd, and cheerfully to follow Him in all his requirings. I doubt not but thou hast experienced with me the overflowings of this love and union of soul which the world knows not of. This love constrains me at this time to give thee some account of my inward exercises. When I parted with thee, I hardly expected to have written so soon, but hearing thou hadst concluded to go to Kentucky, I could not feel easy without informing thee of the satisfaction I have with thy concern for that place. May the All-sufficient Arm of Power go with thee into that strange country. Mayst thou, dear friend, renewedly experience the fulfilling of that declaration, 'My grace is sufficient for thee.' I believe, through watchfulness, thou hast, and wilt more and more witness a growth in a concern for the good of mankind universally.

"I have, as I informed thee, five brothers with their families in that State, who feel very near and dear to me. Two of them are professors, as I once was, in the Baptist society. No tongue can tell the earnest breathings of soul I feel for them, with all my near relations after the flesh, that they may arise, shake themselves from the dead and formal worship they have been so long in; and come to own and to worship the Father, in Spirit and in Truth. This alone is acceptable worship.

"Oh, my friend! I felt much freedom and innocent love to thee, and received thy kind invitation to a communion of this kind, in that love wherein a man will lay down his life for his friend. In His love, his children can feel freedom indeed, and declare of his goodness. This makes some of his dear children willing to leave all that is dear to them in this world, being as fools in the eyes of those who know no better, to encourage the feeble-minded, and to invite others to come, taste and see how good the Lord is. Oh my soul knows He is good! Indeed he has been pleased renewedly to fill my soul with the overflowings of his love for these several days, so that at times I have felt lost in wonder, love and praise. Whilst I had thine and thy dear companion's encouraging company, and almost ever since, I have felt that I could adopt Joshua's resolution: Let others do as they will, I, through the help of Him who is able to give sufficient strength, will surely serve the Lord continually, that nothing may be able to separate my soul from him: for I am deeply sensible, that without His Arm to support, I shall fall by the hand of the enemy.

"I may give thee, my dear friend, some account of the visitations of Divine love to my

soul when a child. When very young He impressed my heart with the love of virtue and raised in me a hungering and thirsting after the enjoyment of his presence. Knowing the integrity of my heart, and that I was a weak vessel, and liable to be overcome by the unwearied enemy, he was pleased in the abundance of his mercy, plainly to discover to me in a dream, how unwearied the devil would be in striving to take possession of me and to keep me from entering my Father's house, where there are many mansions.

"I saw in my sleep, when very young, the enemy of man, as plainly as if I had seen him with my mortal eyes. It was with hard struggling, whilst on the soft and miry earth I kept out of his hands; being many times in my dream, as I have been since, ready to faint and give myself up to him. I could hardly put one foot before the other, I was so mire and encumbered in the spongy ground. Some times he would have one paw open to take hold of me behind, whilst he would flash his fiery darts in my face, so that I was almost overcome. But praises forever be given to Him who will not utterly forsake any who rightly call upon him, he suffered not the hard master to take possession of me, but encouraged me to press forward, until I thought my feet were set upon a firm and beautiful path which led straight to my father's house. When I felt the earth under my feet was hard and firm, I thought I flew with much ease before my enemy, so that at times I left him some distance behind. Oh! the joy I felt when I could get some distance before him towards my place of abode. I thought I had wings and did fly, so at times he could not come near me; and yet, through forgetfulness and loitering, at other times he would get close to me whilst I was unaware. Then he would lift up my wings again, and fly out of his reach. I shall never forget, I believe whilst in this life, that although I thus got out of his way, he was unwearied, continuing his chase after me to the door of the house into which I flew. Then he gave over the attempt to get me, and returned to his home. When I was safely in the house I thought said, 'Satan, I fear you not now! I am in my father's house!' I looked out, and saw him turn his back upon the house, for he could not come in. I wish not to be tedious to the dear friend, in thus writing my dream; feeling my mind open in the overflowings of the Father's love, I am constrained to confess of his goodness to my poor soul even when a child.

"I have looked upon this dream as a great favor indeed, because it discovered plainly to me the subtle snares of the enemy of my soul. I have often since seen, and have had to experience the hard trial of his fiery darts flashing in my face, as I saw in my sleep. Great encouragement I received from my dream that if I would not give up to the enemy, but would continue to press forward, although through great difficulties, I should at last enter into my Heavenly Father's house where he could never come.

"I have an undoubted right to believe we are no longer safe, than whilst we are upon the watch tower. Oh! saith all that is alive in me, that I may not be found sleeping when the thief of souls shall come, but that I may be on the watch, that he may not overwhelm or rob me of my eternal salvation.

"Bear with me, my friend, in thus writing

feel a freedom with thee, now as when in thy company, which has not been common. I felt a comfort in thine and thy companion's company too large here to relate. But I know who alone deserves the praise. I believe I may say in truth, I love all who, I have reason to believe, love him in whom I trust, the Lord of glory! Oh, saith my soul, as the company of his dear children is so delightful to me here, may nothing ever be able to keep me from following the footsteps of the true shepherd, who said, 'Ye are my friends if ye do whatsoever I command you.' May I neverinch or draw back from doing whatever the Prince of Peace may be pleased to command me, so that he may number me, unworthy as I am, with his friends. Of a truth His love is sweeter to me than the honey in the honey-comb. May I go on with those who faithfully follow the meek and humble Jesus, so that we may all meet in his kingdom, where there will be no more parting. This I have thought, my loved friend, will make up for all we may have to go through in this life."

How animating is the hope held out in the latter part of the above letter, that the Saviour's love may, through faithfulness, become sweeter to our taste than honey or the honey-comb; inciting to increased diligence in following the meek and lowly Jesus, so that, through his mercy, all may meet where all tears shall be wiped from all faces, and sighs and farewells be a sound unknown. Which, M. R. encouragingly writes, will make up for all the sorrow and the suffering we may have to endure in this life. May we never lose sight of this, when the great recompense of reward held out for the encouragement of those who, through many tribulations, seek after that rest prepared for the people of God, "Exceeding abundantly above all that we can ask or think," is the language of the apostle when describing the riches, the joy, and the blessing of the heavenly kingdom. Again: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for those that love him." With these promises, may we all, younger and older, press towards their eternal fruition, counting nothing too near or too dear to part with; but rather saying with the apostle, "I count not my life dear unto myself, so that I might finish my course with joy," &c. Surely light and darkness are not more unlike, than "the peace of God which passeth understanding," and the fading and unsatisfying treasures which arise from a compliance with the spirit of this vain and deceitful world. Moreover when the heart is given up to the Saviour, how he watches over it; saying as he did of his vineyard: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

Oh! the exceeding depth and riches of the Redeemer's mercy;—The love of God in Christ Jesus to our poor, lost souls! But in order to avail ourselves of this mercy, we should have a correct and lively sense of the destruction and misery from which we are, or may be delivered; the crown of glory to which we are called; and especially that stupendous act of heavenly love which opened a way for lost and fallen man to become restored to the state in which our first parents by transgression fell,—the humiliation, suffering, and death of our dear Son of God. Surely the precious price paid for us, should induce us to glorify in the immaculate Lamb that was slain, in our

bodies and in our spirits which are His; and cause us in all lowliness and meekness, to walk worthy of the vocation wherewith we are called; till we all come in the unity of the faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fullness of Christ.

(To be continued.)

### Central America.

BY MORELET.

*Palizada.*—*Dye-woods.*—A few years ago, Palizada was only a miserable hamlet, exclusively inhabited by Indians. But the discovery of dye-woods in its neighborhood immediately created a business movement, and rapidly ameliorated the condition of its inhabitants. A number of young mulattoes without family or fortune, a disinherited race which the laxity of morals in Spanish America rapidly multiplies, first sought here the means of subsistence. Then came tailors, barbers, and merchants, in the hope of sharing the benefits of the new settlement. The war in which we were engaged with Mexico, in 1838, also introduced into Palizada a few Frenchmen, victims of the hatred which the success of our arms had excited in the breasts of our enemies. I was not a little surprised to meet with compatriots in this swampy, unknown region. They all seemed to be doing well, and to have no regrets for what they had lost by their expulsion. The trade in Campeachy wood is here, as in the island of Carmen, the only source of revenue, and the only calling pursued by the people. Every thing in the way of enterprise and capital concentrates in this pursuit; that is to say, in buying woods at the lowest prices here, to sell them at the highest possible rates at the Lagoon. This operation is an easy one with ready money, for the Spanish proprietors, continually driven to expedients for gratifying their ruling passion, that of gambling, can never resist a golden appeal, and they submit to almost any reduction of price in order to procure ready money. When the supply of wood is scarce, the people are often driven to painful straits; but it is impossible to feel any great sympathy for a population possessing a soil so productive and fertile, and who are yet too indolent to turn it to account. Notwithstanding the size of the place and its growing importance, it has no market. The commonest necessities of life, and such things as game, fish, &c., which abound in its vicinity, can only be got with difficulty, and at exorbitant prices. In fact, every pursuit is absorbed in the prevailing struggle for dye-woods, precisely as in auriferous countries all industry is swallowed up in the struggle for gold, regardless of the thousand other treasures which nature spreads out on every hand.

*Floating plants and Birds.*—The vast swamps surrounding Palizada are worthy of the attention of naturalists, and if known, would become a very El Dorado of hunters. Among the curiosities of the region is a singular plant with long fibrous roots, which vegetates on the surface of the water, spreading out from the shores of the lagoons and sluggish canals in a net-work of verdure, like a floating meadow. It never spreads entirely over the channels of the canals, which are consequently left open for navigation, but elsewhere it is so dense as to be impenetrable to boats, and in turn supports other varieties of plants and flowers. I have said that this low country is

studded here and there with little hills, almost deserving the name of islands, which rise among the swamps and above the general overflows. They are always densely wooded, and are the haunts of black squirrels and many other varieties of animals. But these are of course few in numbers as compared with the feathered inhabitants of these marshy regions. The latter throng the earth, the air, and the water in countless multitudes, as they have doubtless done from the earliest ages of the world. Innumerable web-footed and long-legged birds swim, plunge, and fly around the traveller; the *tantale* with his hard crooked beak, the heron white as the spotless snow, the shy spoon-bill in its pink plumage, the long-necked flamingo with flaming wings, infinite varieties of teals and ducks, and last of all the crane, slowly pursuing his stately walk, or standing still and gazing solemnly on vacancy. Different species of birds of prey utter piercing cries, and describe great circles above the tree tops. They pounce rapidly into the swamps in search of prey, but instead of finding it they frequently fall into the hungry jaws of some alligator, concealed beneath the floating vegetation. And finally the vulture, perched on some dead tree-top watches over the evolutions of the feathered multitude. To the farthest limits of the horizon, one sees only birds filling the air and thronging the water. The greater part of these live on terms of strange familiarity with the cattle which roam over the savannas. I have frequently seen a white heron make use of the back of a cow or bull as a means of transport across a stream. It required some little effort for the bird to maintain its equilibrium, but it never abandoned its post before reaching the point for which it had set out. The turtles, which are equally numerous, contribute, in spite of their timidity, to the general animation. Now they swim in the open water, scarcely rippling its surface with their flippers; now they float on its bosom, and anon drag their heavy bodies toilsomely along the shore.

But of all the feathered inhabitants of these humid regions, the *jacana* is most distinguished for his grace and vivacity. Always in motion, he skims lightly, accompanied by his mate, over the floating verdure of the lagoons, tripping dexterously from leaf to leaf, as if fearful of wetting his toes. Nature has endowed him with a formidable weapon; he conceals beneath his wing a spur as sharp as steel, with which he can strike his enemy with fatal force. But he is by no means quarrelsome; when disturbed, he flies off with a scream to some other point, not far distant, having previously assured himself, from the top of some tall tree, that it is a safe retreat. After alighting he remains perfectly still for a moment, with wings expanded, ready for a flight in the event of the slightest alarm. This charming bird, I afterwards ascertained, is found all over tropical America. The Spaniards call him *gallerote*, and the Indians of Tabasco *chechelnab*, bird of the *nab* or nymphæa.

*Contentment.*—When our meal was concluded, and every one had lighted his cigar, I questioned our host touching his solitary existence. His family consisted of a wife and two young children; his furniture of a couple of hammocks, a mat, and a few cooking utensils. His gun, fishing-line, and a small cultivated field near by supplied him with provi-

sions; when he had an abundance of these, he exchanged the surplus for such useful articles as the boatmen, who occasionally landed here, happened to bring with them. He had never been further away from this spot than to Palizada, and had no desire to exchange his solitary life and frugal independence for the excitement and sweets of civilization. "Porque?" Why? he exclaimed interrogatively, when I asked him if he would not like to see the great ocean, and the ships and people of other lands. "Porque? soy contento!" Why; am I not content? Nor was he alone in his philosophy; hundreds like him live and die in a like manner, without passing or seeking to pass beyond the congenial solitudes of the familiar wilds where their fathers lived and died before them.

*Siesta.*—Night, under the tropics, seems less a period of repose than the midday hours. When the sun reaches the zenith, as if by common accord, the breezes subside, the leaves droop, the birds retire to the coolest recesses of the forest, and man himself relapses into a sympathetic silence. Perhaps it was then that I most enjoyed the strange and rich variety and novelty of the scenes around me. In a half lethargic state I would lie back in the boat, and let the landscape float before my half-closed eyes, until gradually I would seem to lose my identity and become part of the scene itself, and absorbed in its mysterious embrace. Then I would drop off in slumber as dreamless and profound as if I had never known existence, nor shared the hopes and fears of human life.

To the Editors of "The Friend:"

In looking over the remarks of your Guernsey county correspondent, entitled "Titbit for Quakers," in the 33d number of the present volume, I felt inclined to make a few observations thereon. I was a member of another religious denomination till the meridian of life, consequently was not in the habit of using the plain language. About that time I was drawn to the Society of Friends, yet to many of its testimonies I felt a strong natural opposition, and to this of using the plain language particularly so; and when I was made to yield something like obedience to the requirements of truth, I felt and do still feel fearful lest I should imitate Friends in any practice which has not its foundation in truth. The deficiency alluded to by your correspondent, of using "thee" when "thou" is the proper word, is one that I never thought it right to copy. I am glad to see the subject introduced in the columns of "The Friend," yet do not approve the manner in which it is treated. Your correspondent thinks the deficiency so great that "Friends have not any plain speech such as cannot be condemned amongst them at this day." Now, while we admit and regret that the incorrect use of *thee* is too prevalent, I think it may safely be asserted that there are many Friends who do use the plain language even in this day. The error lies in making use of the objective *thee*, when the nominative *thou* should be employed.

Your correspondent says, "he would as lief hear Friends use *you*, to a single person, as *thee*, at all times correctly or incorrectly." Here he admits *thee* is sometimes used correctly; but you is never correct when applied to a single individual.

We frequently hear the maxim "of two evils 'tis wise to choose the least," but he

seems quite as willing to take the greatest; but both evils might be avoided by returning to the practice of early Friends and scriptural example, by using *thou* in its proper place.

There are many to be met with in the present day, who think and designate this as one of our minor testimonies, and of but little importance. It has been truly remarked, the testimonies of Friends are so interlocked and dovetailed together that one cannot be removed or fall to the ground without weakening the whole: Friends have never thought themselves at liberty to pick and chose in this matter, and like some of old to say, "With our tongues we will prevail: our lips are our own, who is lord over us?" The support of these precious testimonies is laid upon us and we cannot, as we believe, speak truthfully in any other way, and why should we abandon the plain language? Why should we not endeavor to uphold it by laying aside every custom contrary thereto? The strong good sense of Geo. Fox was never more manifest than in the defence of the plain language. We read in his journal that when imprisoned in Scarborough Castle, a priest, with the widow of Lord Fairfax, came to see him, he asked G. Fox "why we said thou and thee to people, for he counted us but fools and idiots for speaking so." Geo. Fox says, "I asked him whether they that translated the Scriptures, and that made the grammar and accidence were fools and idiots, seeing they translated the scriptures so, and made the grammar so, thou to one, and you to more than one, and left it so to us. If they were fools and idiots, why had not he, and such as he, that looked upon themselves as wise men, and that could not bear *thou* and *thee* to a singular, altered the grammar, accidence, and Bible, and put the plural instead of the singular. But if they were wise men that had so translated the Bible, and made the grammar and accidence so, I wished him to consider whether they were not fools and idiots themselves that did not speak as their grammars and Bibles taught them; but were offended with us and called us fools and idiots for speaking so."

In bringing this subject before the readers of "The Friend," I have felt the great influence of parents, especially the mother, in correcting or perpetuating this and other corrupt customs. From them the infant mind receives its first training, its first impressions so deep and lasting. The quick eyes and ears of children are wide awake to perceive when precept is not enforced by a consistent example; and it is certain that many of the present generation who use the pronoun *thee* in the manner complained of, can trace it to the custom of their parents, who have not been sufficiently informed or careful in this particular. Teachers of youth should give this subject a thoughtful examination, and if this custom is unsupported by grammatical rule and scriptural usage, is it not our duty, as ability is given, to retrace our steps and return to the wholesome, correct practice of early Friends. That it will be somewhat difficult I well know, for I have had it to learn; but I believe peace will ever be the reward of those who humbly submit to the convictions of truth. William Penn says, "Endeavor to do right, habit will make it most agreeable."

Winona, Ohio.

Do not adventure much until you are certain of the issue.

## IN A GARRET.

BY ELIZABETH AKERS ALLEN.

This realm is sacred to the silent past.  
Within its drowsy shades are treasures rare  
Of dust and dreams; the years are long, since last  
A stranger's foot-fall pressed the creaking stair.

This room no housewife's tidy hand disturbs;  
And here, like some strange presence, ever cling  
A homesick smell of dry, forgotten herbs,—  
A musty odor as of mouldering things.

Here stores of withered roots and leaves repose,  
For fancied virtues prized in days of yore,—  
Gathered with thoughtful care, mayhap by those  
Whose earthly ills are healed for evermore.

Here shy Arachne winds her endless thread,  
And weaves her silken tapestry unseen,  
Veiling the rough-hewn timbers overhead,  
And looping gossamer festoons between.

Along the low joists of the sloping roof  
Moth-eaten garments hang, a gloomy row,  
Like tall, fantastic ghosts which stand aloof,  
Holding grim converse with the long ago.

Here lie remembrancers of childish joys,—  
Old fairy-stories conned and conned again;  
A cradle, and a heap of battered toys,  
Beloved by babes who now are bearded men.

Here in the summer, at a broken pane,  
The yellow wasps come in, and buzz and build  
Among the rafters;—wind and snow and rain  
All enter, as the seasons are fulfilled.

This mildewed chest behind the chimney holds  
Old letters, stained and nibbled,—faintly show  
The faded phrases on the tattered folds  
Once kissed, perhaps, or tear-wet,—who may know

I turn a page like one who plans a crime,  
And, lo! love's prophecies and sweet regrets,—  
A tress of chestnut hair,—a love-lorn rhyme,  
And fragrant dust which once was violets.

I wonder if the small, sleek mouse, that shaped  
His winter nest between these rugged beams,  
Was happier that his bed was lined and draped  
With the bright warp and woof of youthful dreams

Here, where the gray, incessant spiders spin,  
Shrouding from view the sunny world outside,  
A golden humble-bee has blundered in,  
And lost the way to liberty, and died.

So the lost present drops into the past;  
So the warm living heart, that loves the light,  
Faints in the unresponsive darkness vast,  
Which hides Time's buried mysteries from sight.

Why rob these shadows of their sacred trust?  
Let the thick cobwebs hide the day once more;  
Leave the dead years to silence and to dust,  
And close again the long-unopened door.

*Scribner's Monthly*

*Doctors.*—Seventy-four thousand doctors  
Think of it. All this number in our country  
according to the present census, unless the  
newspapers inform us falsely. In 1860 there  
were fifty-five thousand,—an increase  
19,000 in ten years, or nearly two thousand  
a year!

Ought not these figures to "give us pause"  
Reflect a moment what an army they would  
make, even in this day of big armies; or what  
a city they would form, larger than any  
many of the oldest States.

Or, look at it again from another point  
view. What a mint of money it takes to sup-  
port this army! Probably we are within the  
mark when we calculate that the average in-  
come of the 74,000 from practice is a thousand  
dollars a year each. This makes \$74,000,000  
a year, which the sick pay for medical advice.  
For their medicines it is safe to say they pay  
the odd \$26,000,000 which remains to make  
up \$100,000,000 a year, as what sickness costs

American people. And in this calculation have left altogether out of account the s and hogsheads of quack medicines which misguided people pour down their throats. I can safely estimate that at \$25,000,000 a year more.

Let the people study these figures awhile, then reflect that probably one-half, or certainly a large fraction of this expense, is incurred by a deliberate infraction of the laws of health; that if they tipped less, smoked less, over-worked less, were less given to lechery and wantonness, ate slower, exercised more judiciously, were less "fast," and less indulgent, they would save some thirty or forty millions a year.

Spending money is in America the "chief end of man;" and plenty of advisers are ready to show their wise saws how it can be accomplished. We are one of them, and offer a saw as true and less trite than any of them, and it is this—keep healthy. Living in the midst of a commercial mart, and in the thick of the desperate conflict for wealth, we have many a hero in the fight lose all for want of health; lose it, perhaps, just at the moment when a month or two more of work would have made a fortune.

It is said that when Alexander VI. died, his son, the famous Caesar Borgia, had every vision made to seize the supreme power and make himself master of Italy, that he had every possible contingency guarded, but one, that was his own physical inability to take advantage of the crisis. But sickened by a threatening illness, by the same poisoned which killed his father, he lost his chance and died defeated, an exile and a captive. It is well if many an American business man warning by the moral this fragment of history conveys, and would remember that the labor of a life may be lost by the preventive illness of a week.—*Medical and Surgical Reporter*.

"Five of them were wise, and five were foolish." We are accustomed to employ a great variety of terms, and to make many nice distinctions in describing the varying shades of human character. But the language of the Bible never descends to these particulars. It does not recognize those minute differences to which, in judging of each other, we attach so much importance. "The righteous and the wicked, the just and the unjust, the sheep and the goats—he that feareth the Lord and he that feareth him not,"—such are the concise distinctions which divide the whole human race in the estimation of the Judge of all the earth. The text furnishes us with one of a larger kind, "The wise and the foolish."

It is exceedingly probable that if the ten persons of whom this brief account is given, had been described by some human observer, we would have been ten distinct characters known; and it is not very unlikely, that the content of the text would then have been exactly reversed; and that the five wise would have been called the five foolish. One of them, perhaps, would have been pronounced a hypocrite; another an enthusiast; another a bigot; a fourth melancholy; and the fifth a fool. While the other five, who were, perhaps, "wiser in their generation than these children of light," might have been the subjects of high encomiums; for it often happens that those things which are "abomination in the sight of God," are highly esteemed among

men." One of them, it may be, would have been extolled for her grace and beauty; another for her distinguished attainments; a third for her wit and gaiety; a fourth for her engaging manners; and a fifth for her spirit and independence. However this might be, their characters are very concisely, and certainly very faithfully summed up by Him to whom all hearts are open; passing over unimportant shades of difference, he declares that "five of them were wise, and five were foolish."

God alone knows the worth of the soul that He has made. He alone can duly estimate the treasures of immortal happiness that are at stake; or comprehend the terrors of his impending wrath. Nothing therefore, in His mind, is wisdom but that conduct which secures his favor; and the deepest folly, that which risks the loss of it. Thus the most sagacious and gifted men in the estimation of their fellow creatures, are often only fools in His sight; and "the foolish things of this world" will one day confound their wisdom.

\* \* \* \* It is, however, no uncommon thing for the five foolish to look occasionally with an indolent envy at the stock of oil with which the five wise are provided. "I wish I were as serious as such an one," is the secret language of many a heart; but this too often only means that they wish they were as *safe*. Why are not such wishes oftener cherished and followed up with earnest and importunate prayer? "All things are ready." Let the most careless, unimpressed, and worldly-minded, but rouse themselves to *ask*, and even they shall receive the very same blessings that their most pious friends enjoy. There is oil enough for all the lamps; O, the folly of waiting till there is no time to procure it! When however persons do feel inclined, under any sudden impression, to ask, they have reason to take great heed that they do not "ask amiss:" observe the terms that are employed in Scripture, as descriptive of true and prevailing prayer; we are exhorted to "lift up our voice for understanding; to seek it as for hidden treasure; to strive, or (as it means) to *agonize* to enter in at the straight gate." If such is the fervor, and earnestness and diligence which the importance of the case demands, no wonder that listless, heartless, or occasional petitions receive no answer.

Judging of others is an idle, uncertain, and most injurious employment. It is not intended that these hints should set any one who may read them, about that unprofitable business. It is not for us to decide who among our acquaintance or fellow-worshippers are wise, or who are foolish. No; but let every reader put the serious question to himself; to which class do *I* belong? Where should *I* be classed by Him who decided in the case of those ten virgins, each of whom held a lamp, and professed to "let her light shine before men?" It is possible that some may feel a difficulty in answering the question, because they are so fully determined to get oil to their lamps in good time, that they cannot consent to class themselves among the foolish. But, alas! just so they also intended who at last were told to "depart." In religion there is no good time but the *present time*, and it is the highest folly, perceiving what is good, to defer being possessed of it. Let every one who is conscious that the bridegroom's voice would be to him a sound of terror and consternation, pray with unremitting earnestness to be made

"wise unto salvation," remembering that appalling declaration which seems particularly applicable to persons who had made some profession, and were "almost persuaded to be Christians," that "many shall seek to enter in, and shall not be able."—*Jane Taylor*.

#### Scientific Scraps.

*Tanned Cotton*.—This is prepared by treating cotton fabrics in a similar manner to that in which skins and hides are treated for the manufacture of leather. Cotton thereby acquires greater strength, and is more enabled to resist the effects of moisture and disintegrating effects.

*Cast-iron Tubes* are now made for water or gas in England, by turning off one end conically, and boring out the end of the tube to which it is to be united at the same angle, so that the end of one tube may be inserted into the other without the addition of the ordinary cement. The junction is effected very quickly, and the joint is perfectly tight. Pipes 36 inches in diameter have been perfectly joined in this way. Liverpool has about 90 miles of gas-pipe joined in this way, and the leakage is said to be much less than in other cities.

*A Cement for Leather* is made by mixing 10 parts of sulphide of carbon with one of oil of turpentine, and then adding enough gutta-percha to make a tough, quickly-flowing liquid. One essential prerequisite to a thorough union of the parts consists in freedom of the surfaces to be joined from grease. This may be accomplished by laying on a hot cloth, and applying a hot iron for a time; the cement is then applied to both pieces, the surfaces brought in contact, and pressure applied until the joint is dry.

*Aluminium Bells*.—It appears that some Belgian manufacturer has just had a bell cast of aluminium, and with good results. It is of course extremely light, so that, though large, it can be easily tolled; its tone is reported to be loud and of excellent pitch. Aluminium is the most sonorous of all metals.

*Safety Envelopes*.—It is stated that the thick, tough sap, found in large quantities in the leaves of New Zealand flax, may be converted into a gum for sealing envelopes, which, when dry, unites the surfaces of paper so thoroughly that no process of steaming or soaking will permit them to be separated again. For this reason, it is now being used in large quantities in England, in the preparation of what are called "safety envelopes."

*How to make Paper Transparent*.—Artists, architects, land surveyors, and all who have occasion to make use of tracing-paper in their professional duties, will be glad to know that any paper capable of the transfer of a drawing in ordinary ink, pencil, or water-colors, and that even a stout drawing-paper, can be made as transparent as the thin yellowish paper at present used for tracing purposes. The liquid used is benzine. If the paper be damped with pure and fresh-distilled benzine it at once assumes a transparency, and permits of the tracing being made, and of ink or water-colors being used on its surface without any "running." The paper resumes its opacity as the benzine evaporates, and if the drawing is not then completed, the requisite portion of the paper must be again damped with the benzine. The transparent calico, on which indestructible tracings can be made, was a most valuable invention, and this new discovery of the properties of benzine will prove

of further service to many branches of the art profession, in allowing the use of stiff paper where formerly only a slight tissue could be used.

*Tyndall's Discovery.*—"It consists," to use his own words, "in subjecting the vapors of volatile liquids to the action of concentrated sunlight, or to the concentrated beam of the electric light;" and some of the results which he records are of singular beauty. When these vapors are exposed to the above-described action, clouds of the most beautiful appearance, and at some points vividly iridescent, show themselves in the tube.

The aqueous solution of hydrochloric acid yields a vapor which required an exposure of 15 or 20 minutes to the electric light for the production of a fully developed cloud. It was then divided into several sections, united to each other by a slender axis. "Each of these sections," says Dr. Tyndall, "possessed an exceedingly complex and ornate structure, exhibiting ribs, spears, funnels, leaves, involved scrolls, and tridescent *fleurs-de-lis*. Thus the structure of the cloud from beginning to end was perfectly symmetrical; it was a cloud of revolution, its corresponding points being at equal distances from the axis of the beam."

The aqueous vapor of hydriodic acid yields a nebula which so far resembles those of the two preceding acids that the process commences by the formation of two small clouds united by a cord; but it exhibits more vivid colors (green and crimson) than the other vapors. Of the various substances experimented on, none gave such astonishing results as this. "The development of the cloud," says Dr. Tyndall, "was like that of an organism, from a more or less formless mass at the commencement, to a structure of marvellous complexity;" and this grand simile is fully borne out by his description of the changing phenomena which he observed. After a time the cloud formed into a spectral cone with a circular base, from which filmy drapery seemed to descend. On this base was an exquisite vase, with a vase of similar shape in its interior, and from the edges of the vases fell the faintest clouds. The anterior portion of the cloud assumed in succession the forms of roses, tulips, and sunflowers; it also presented the appearance of a series of beautifully shaped bottles placed (like the funnels in a previous case) one within the other; and once it positively assumed the form of a fish, with eyes, gills, and feelers. "The *twoness* of the animal form," says the observer, "was displayed throughout, and no disc, coil, or speck existed on one side that did not exist on the other." For nearly two hours Dr. Tyndall looked in wonder at the extraordinary vision which his magic skill had evoked.

*Complementary Colors.*—Complementary colors, by reflected and transmitted light, are admirably shown by a simple arrangement, to which attention has been called by Prof. E. C. Pickering, of Boston. A plate of glass is coated with a layer of the violet-colored ink, made from anilide color, now much used, and this fluid is allowed to dry upon it. If we then place this in such a position that light is reflected from its surface to our eyes it will appear of a metallic golden color, as though coated with a gold bronze; but if we look through it at the light, the color will be a very rich purple. There are many other bodies having a similar action, but in none that we know of is it so striking as in this.

Thus, glass flashed with silver has a green color by reflected, and an orange-red by transmitted light. Salts of the sesquioxide of chromium, which are green by reflected, are red by transmitted light; a solution of ordinary litmus is blue by reflected, but red by transmitted light.—*Annual of Scientific Discovery.*

Selected.

My apprehension is, that the present time is a dangerous one to Friends. They are courted and smiled upon by the world; and, without *very great* caution, we are liable, in our civil and religious intercourse with them, to be drawn away from that weightiness of spirit, wherein true religious advancement, I believe, is known. The true, real, and genuine ground upon which Friends have been mercifully brought, I believe to be exceedingly precious; and our safety and usefulness to others, much depend on our *keeping upon it*, that we may be strengthened availingly by our example to invite others on to it, *instead of quitting it to go on to theirs*.

It becomes truly religious characters *not to* run with the changeable spirit of the times. We may maintain a care respecting this, and yet have very humble views of ourselves, not thinking ourselves better than others, nor piqueing ourselves on any peculiarity; but in watchfulness and fear, endeavoring *not to quit our ranks*, or give occasion by our example to any fellow-soldier to desert his.—*W. G.*, 1822.

#### The Sewerage System of China.

The Chinese are unquestionably the best agriculturists of any people, every one being an excellent gardener; for they all cultivate some kind of plants or other, and their whole country, so far from being worn out or exhausted, like many of the countries of antiquity, is as productive now as it was in the days of Confucius, a few thousand years ago; and this, there is no doubt, proceeds from their system of replenishing the soil with its best and most natural pabulum. Well may this be called also the flowery land; for every foot of land, rock, and even the water, sparkles with blossoms and flowers at certain seasons of the year, for a Chinaman would no more think of pouring filth into a river than he would of fetching his manure some thousand miles from the ends of the earth. Consequently their streams are generally as pure as the mountain torrent from which they take their rise.

China possesses within its boundaries every specimen of the animal, vegetable and mineral kingdoms that is to be found in any other country, and many more peculiar to itself. It is where the natives assert our first parents were started into life, and where, indeed, there exists the appearance of all we can fancy Eden was, with everything to delight the eye, and to please the taste. It is in this favorite region, which, from the above extracts, can be no mean authority as to salubrity, that men practice the following system of disposing of their disjecta membra:

The whole of the matter which we waste and flood away they collect, either by means of open water courses or underground drains. This is carried to some vacant space, either in the vicinity of the town, or oftentimes to a considerable distance, according as the land may be obtained or may be available for irrigation, after the other operations. On being conducted into a kind of sump prepared for

it steined round with gypsum, it is then pumped or lifted by more primitive machinery (such as a kind of turbine, wherein the fall of the sewer gives the power to work machinery for the raising, and several simple contrivances, something like what call the Persian wheel, and a sort of pump) into two or more reservoirs, which have been formed either by digging out the earth to form the bank, or else by other materials brought to the place for the same purpose.

After the sewage has been discharged into one of these receptacles until it is entirely full, it is left to settle or subside; then the same process is carried on with the next, so on to as many as the quantity of matter the size of the town requires. By the time the last is full, the water on the top of the tank that was charged is let off, to irrigate the surrounding lands, or conveyed to a distance that may be required or available.

This course is repeated to the remaining reservoirs; in the meantime, the first is again and again, until the solid matter collected sufficiently to require removal, then the surface water is drained off as much as possible, and in a short time the remainder is dry enough to remove away in carts and wagons. This is done by breaking down the side, or anywhere most convenient, and the earth is then reconstructed, and again made fit for use; the same to the other reservoirs in succession. The sides of these are lined with either gypsum or chalk; and where these are abundant or easily obtainable, the banks are formed of them, and great quantities are thrown in the reservoirs during the time of filling.

These banks at first will allow of the water to ooze through; but, as they are used upon the same land which is afterward irrigated, this is of very little consequence, they very shortly become silted up with substances suspended, and get eventually tighter. Except in exceedingly wet seasons, a very small quantity of water reaches the river, and when it does so, it is as pure as the stream into which it flows. The reservoirs are of all manner of sizes and shapes, some round, some square, but are mostly long, about sixty yards long by about five yards broad, but this is entirely discretionary and immaterial as to the efficiency, same with the depth, which varies from two feet to twenty feet.

It will be noticed that we have been treating of a case where it has been compelled to raise the sewage; but where the fall of land is such as not to require any lifting, it is often a continuous line of these reservoirs, and on many lands these have certainly been in existence for ages. Then, in other instances, they are moved about on the estate; but the same principle is carried out in each.

The smell from these works is scarcely perceptible, which may be attributed to the absorption of the ammonia by the gypsum and chalk, of which great quantities are drawn away and spread upon the land; also kinds of ashes are brought to the neighborhood and incorporated with the other matters in these receivers.

The expense and management of these works are generally undertaken by the owner of the land which is treated with the matter, and for which payment is made to the authorities.

of the town; but in many instances they conducted by the town functionaries themselves, and the produce sold. In large towns it is not all conveyed to one locality, but often in opposite directions, or wherever it commands the highest price.—*London Standard*.

For "The Friend."

The following tract was printed for circulation in England. In some parts of that country, the declension from the former practices and principles of our Society had opened way for the reading of the Scriptures as part of the proceedings of meetings for worship among Friends. What follows appears to have been intended to counteract this tendency.

*Friends who desire the Scriptures read in their Meetings for Worship.*

There appears a desire among Friends to have a portion of Scripture read in the meetings for worship. The propriety or impropriety of this desire is not to be decided by an appeal to logic, or any system of reasoning, but by mere externals. If our meetings for worship are poorly attended, and less profitable than they should be, depend upon it the cause is not to be found without, but within; not simply because 'this is' or 'this is not' done. The want is deeper, yea, it is the worshippers. If the true spirit of worship be within the people, no mere outward appliances will be required to aid or foster that spirit; nay, the outward effort will retard than assist, and indeed will in upon the true spirit of worship which requires no such inducement. Do we sufficiently bear in mind that it is none other than the spirit of Christ dwelling in us, whereby we are enabled to offer that worship which is acceptable to the Father, who himself is a Spirit, and must be worshipped in the Spirit? The natural man cannot worship, for his service is rejected—for sin lieth at the door of his acceptance; 'because the carnal enmity against God, for it is not subject to the law of God, neither indeed can be.' The testimony of Friends for ages past in favor of pure spiritual worship has done much to illustrate to the world the Divine teaching that 'God is a Spirit, and they that worship Him must worship Him in spirit and in truth,' and they alone can worship to whom is given the spirit of worship—that same Spirit, which we have not, 'we can be none of his.' If we attempt to interfere with these meetings for worship by introducing the reading of Scripture, for the benefit of others who may not possess the spirit of worship, we ourselves suffer, and our testimony for the true spirit of worship will indeed be weakened. By making these meetings attractive, we do not for us to do. If the 'living Word' be long us; if we ourselves be faithful to the commitments to us; if we be warmed by the true fire, and the light be burning within us, they will thereby take part of our witness. They will seek our fellowship, and draw to us by a power stronger than any. This should be the great power of our testimony among us.

The present growing tendency to conformity among professors, or the 'churches' conformity to the outward forms—should be in us a living desire for greater faithfulness amongst ourselves that our testimony against this evil thing may not only be heard

of, but may be seen by all, and that in this the day of the Lord with us, we be not wanting, but by showing forth a clear light, the darkness around may be made manifest. Let us watch, lest we, while deploring the darkness of others, be led into darkness, while lamenting their coldness, be found neither cold nor hot ourselves. Is it not possible that we are halting, when we should be pressing forward? Has there no spirit of conformity crept in amongst us, which should never have entered? Has the truth, that 'they who will live godly must suffer persecution,' been ever in our mind? and do our young men forget 'that the friendship of the world is enmity with God,' and that whosoever will be 'a friend of the world is the enemy of God.' Friends, the 'call' is to you and yours. The labors and sufferings of your fathers before you have ascended up on high as a sweet-smelling savor—acceptable to Him they loved—and their works bear testimony, as a witness that they were owned by the Husbandman, and stamped by his approval. They have planted, and we eat of the fruit of their labors. Are we not to plant for those who come after?—is all gained that may be? Nay, friends, if ever ye were wanted ye are now. The world wants you, society wants you, the 'churches' want you, the great Husbandman wants you, and it is at your peril ye delay when He calls. Is there a single principle or doctrine held by those who have gone before that we in these days of spiritual declension can part with? The grand doctrine of the 'Seed,' as taught by George Fox; the inner light, as pleaded for by Wm. Penn; regeneration, as preached by Dewsbury, Howgill, and others—these great truths are as pure now as then, and are as powerful now as ever. O friends, if we would go back, then let us go back to such as these, and compare the spirit of this age with that of these beloved of the Lord. The great key-note of all their preaching was, 'Christ within.' Their cry was, 'Ye must be born again,' and their doctrine was, 'Christ died that we might live.' Now we die that Christ may live (in us)."

*Prussian Agriculture.*—The soil of Prussia, says the *Washington Chronicle*, is naturally poor, yet by an intelligent culture and a healthy social system, it not only supplies the home demand, but also furnished a large annual surplus for export prior to the late war with France. Prussia stands next in importance to the United States and Russia as a source of supply of breadstuffs for the British market.

According to the returns of 1867, there were under crops and in grass or pasture 59,515,000 acres, about 14,000,000 more than in Great Britain and Ireland. Of this area 22,511,000 acres were in grain crops, rye absorbing 8,576,000 acres. Rye is the prevailing crop in all parts of the country except the Rhine provinces, which are wheat raising districts. Silesian and Westphalian rye is in special demand in foreign markets. Oats covering 5,717,000 acres, are generally cultivated throughout the kingdom, but especially in the sandy plains of the east. Peas and beans occupy 1,072,000 acres. Potatoes are generally cultivated, especially in the sandy soils, the produce of 1867 being 719,340,000 bushels. In 1867 the root crop amounted to 2,000,000 tons. The sugar beet is constantly enlarging its area of cultivation to meet the demand of sugar

manufacture. Grape sugar is also largely manufactured from potato starch, an industry which is rapidly advancing.

There is a combination of large and small holdings of land, giving employment to both large and small capitals; and this state of things has been found favorable to high production. Agricultural improvement is secured by the rapid increase of agricultural societies, of which in 1844, there were 85, in 1847, 136, and in 1857, 419. The improvement of machinery and farm implements is also marked. American plows are displacing English plows. In some places the people have formed associations for the importation of American agricultural implements. The population of Prussia, in 1867, was 23,971,000, of which number 11,709,000 are returned in the agricultural classes.

*Bunyan and the Jailer.*—Bunyan's character and the propriety of his conduct, while in prison at Bedford, appear to have operated powerfully on the mind of the jailer, who showed him much kindness, in permitting him to go out and visit his friends occasionally, and once to take a journey to London.

The following anecdote is told respecting the jailer and John Bunyan: It being known to some of his persecutors, in London, that he was often out of prison, they sent an officer to talk with the jailer on the subject; and, in order to discover the fact, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that though the jailer had given him liberty to stay till morning, yet, from his uneasiness, he must immediately return. He did so, and the jailer blamed him for coming in at such an unseasonable hour. Early in the morning the messenger came, and interrogating the jailer, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called and appeared, and all was well. After the messenger was gone, the jailer, addressing Bunyan, said, "Well, you may go in and out just when you think proper, for you know when to return better than I can tell you."

*The Great Tunnel through the Alps.*—A traveller, who lately passed through the Mont Cenis Tunnel, coming from Italy, furnishes the following particulars:—He passed from Bardonecchia to the point of junction of the two galleries in less than a quarter of an hour, in a train employed in removing the materials excavated. The way is not yet constructed in its whole width for about a hundred yards in the centre, where blasting operations are still going on. But with that exception the double line is completed, and nothing more remains to be done but to replace the temporary rails by permanent ones. The middle of the excavation forms a culminating point, a slope of two in a hundred having been provided on each side for drainage, so that it is consequently from 230 to 250 metres above the level of the entrances. The temperature is still very high, but that circumstance is accounted for by the necessity of still keeping closed the gates constructed for the requirements of the service, and which are only opened after an explosion to let the smoke escape. The fact has been remarked that, when the door is thrown

open the current of air is rapidly established, and always in the direction of France to Italy. No one can pass over the line without a permission from the principal engineers, in order not to impede the progress of the works, which are expected to be completed in June next, and the inauguration to take place in July.—*Late Paper.*

If we love not the world, we shall surely be well content that the world should not love us.

## THE FRIEND.

SIXTH MONTH 10, 1871.

### SUMMARY OF EVENTS.

**FOREIGN.**—Earl De Grey, Sir Stafford Northcote and Lord Tenterden, of the British High Commission, and Robert C. Schenck, Envoy Extraordinary and Minister Plenipotentiary from the United States, arrived at Liverpool on the 3d inst., by the steamship Cuba, from New York. The U. S. Minister, soon after landing, was presented with an address of welcome by the Liverpool Chamber of Commerce, who waited on him in a body. The Emperor of Brazil was expected at Southampton on or before the 8th inst.

The National Guard throughout France will be disbanded and disbanded.

Dupanloup, Bishop of Orleans, will be the successor of the Archbishop of Paris who was murdered in prison. Dupanloup is sixty-nine years old, but still vigorous; he inflexibly opposed the dogma of papal infallibility.

The French press still discuss the question of the future character of the government, and are nearly unanimous for a republic. It is said a majority of the Assembly favors the proposition for the abrogation of the laws for the banishment of the princes of the house of Bourbon from France, and also the proposal to extend the powers of Thiers, as Chief Executive, for two years.

The Assembly has voted 1,053,000 francs to rebuild the house of Thiers which was torn down by order of the Commune.

Ten courts-martial have been established at Cherbourg for the trial of all prisoners sent there by the provost marshal. A summary investigation is held prior to the trial by the military court. The number of prisoners is supposed to be about 40,000, but the *Figaro* estimates the number of men who bore arms in the late insurrection, and who have not yet been identified or arrested, at 50,000, and the police are in constant danger from these men.

The search for arms is diligently kept up, and hundreds of thousands of rifles have been secured. The executions at Versailles are still numerous. Many of the insurgent leaders were killed in the struggle, and others captured, but some of them have not yet been found. General Cluseret has been shot. Henri Rochefort will be tried by military commission, on the charge of inciting civil war and pillage.

The sub-governor of the Bank of France states that he was forced to advance various sums of money to the Commune. No armed force, however, entered the bank, and none of its securities were destroyed. Marshal McMahon, in a proclamation issued, divides Paris into four commands—east, north, centre and south. General Vinoy is appointed to command the east, General L'Admirault the north, General Douai the centre, and General Cussy the south. The civil power is transferred to the military. It is proposed to construct forts within the walls of Paris, to prevent the possibility of a renewal of the insurrection. The barricades have all been taken down, and the streets repaved. The railways are all running and the schools have been re-opened.

It is stated that 8,000,000 francs have been paid the Germans for the maintenance of their army in the vicinity of Paris.

Attempts at assassination and arson continue. Many of those who were arrested and executed appeared, it is said, to be crazy.

Marshal MacMahon has issued an address to the soldiers of his army, praising the courage and devotion by which they have delivered Paris out of the hands of the wretches who intended its destruction.

A dispatch of the 4th says: No one is allowed to leave the city after nine P. M., from which hour all the gates

are closed and cavalry patrol the streets and suburbs until morning. The commission appointed for the reorganization of the army have decided in favor of the compulsory service of all Frenchmen, against the advice of Thiers, who recommended the restoration of the law of 1832. Many strangers, including a number of Englishmen, have arrived here, and the arrival of foreigners is increasing daily.

A special dispatch to the *London Times*, from Versailles, says, it is the intention of the Orleans Princes to decline the seats to which they have been elected in the Assembly. A French loan of 100,000,000 francs is proposed.

Deputies in the Assembly from departments occupied by German troops, intend to move that disquieting debate in regard to the position of the Orleans Princes be postponed until the conclusion of a loan and the payment of the war indemnity has freed the country from the Germans.

The rumors of agitation and a Carlist rising in Spain are officially contradicted.

The government of Turkey, already overloaded with debt, has obtained a further loan of £6,000,000, payment being guaranteed by the Egyptian tribute.

The Italian government has instructed its prefects throughout the country to capture all the fugitive Parisians who may enter Italy.

The Pope has issued an encyclical letter, which declares that the Italian guarantees are a tissue of lies and hypocrisy, and formally protests against them.

A Singapore dispatch states that a volcanic eruption and earthquake has shaken the Island of Rua. The country was terribly devastated, and 400 lives lost. The submarine cable between Singapore and Hong-Kong was successfully completed on the 3d inst. London is now in direct telegraphic communication with China.

In the House of Lords, Earl de Grey, just returned from his mission to the United States, as a member of the Joint High Commission, appeared and resumed his seat. He received a pleasant welcome from his fellow members, and was warmly felicitated upon the conclusion of the treaty with the United States.

In the House of Commons, Gladstone declared the existing laws were ample to enable the government to fulfil the conditions of the Treaty of Washington.

London. Consols, 91½. U. S. Bonds of 1862, 90½; 1865, 90½; 1867, 92½; ten-forties, 5 per cents, 88½.

Liverpool, 6th mo. 5th.—Uplands cotton, 8d.; Orleans, 8½d. Flour, 26s. 6d.

**UNITED STATES.**—*Miscellaneous.*—The interments in Philadelphia last week numbered 315. There were 46 deaths of consumption, and 18 of heart disease. The mean temperature of the Fifth month, by the Hospital record, was 66.02 deg. The highest during the month 91.50 deg. and the lowest 48 deg. Amount of rain 3.38 inches. The average of the mean temperature of the Fifth month for the past 82 years, is stated to be 62.69 deg. The highest mean, during that entire period, was 71 deg., and the lowest 51.75 deg. The mean temperature of the three spring months of 1871 has been 57.62 deg., which is the highest for the past 82 years, the average spring temperature for that entire period has been 51 deg.

From 1st mo. 1st to 5th mo. 28th, 1870, the deaths in this city from all causes amounted to 6,847, while during the corresponding period of the present year they numbered only 5,612, a diminution of 1,235, or 18 per cent.

On the first inst. the public debt, less amount in the Treasury, was \$2,299,134,185, having been reduced \$4,439,358 during the month preceding. Of the total debt \$413,816,966 bears no interest.

Last month 43,471 immigrants were landed at New York, making 77,191 thus far this year.

One of the Anglo-American telegraph cables has been recovered and repaired. Measures are in progress for the repair of the other broken cable. For many months past the communication with Europe has been kept up solely through the French cable.

The latest information in regard to a horrible massacre of Apache Indians, chiefly women and children, is given in the dispatches of Lieutenant Whitman, commanding the post at Camp Grant. He says that eighty Indians were killed in the recent Indian massacre. The party committing the outrage was composed of a few prominent citizens and Mexicans from Tucson, with renegade Apaches and Papago Indians. All the wounded that have been found received prompt medical attendance at Camp Grant. All the chiefs and leading men have called on Lieut. Whitman and expressed an unaltered determination to live at peace with the government. Lieut. Whitman repeats his statement that the Indians have conducted themselves in a proper

manner since they had been at that post, and had furnished the Quartermaster's Department with near 150 tons of hay.

There is no truth in the various reports that the V. Department apprehended a general Indian war, summer, and that serious differences of opinion or conflicts of authority have arisen between the Interior and War Departments in relation to the treatment of the Indians.

On the first inst. there were 214 grain and 50 molasses distilleries in operation in the United States, with total spirit-producing capacity of 192,059 gallons daily falling off in daily capacity of 93,706 gallons compared with 1870.

**The Markets, &c.**—The following were the quotations on the 5th inst. *New York.*—American gold, 111 112½. U. S. sixes, 1881, 117½; ditto, 5-20's, 1868, 11 ditto, 10-40, 5 per cents, 109½. Superfine flour, \$5.50; finer brands, \$6 a \$10.25. No. 2 Chicago spring wheat, \$1.48 a \$1.50; amber State, \$1.62 a \$1.63. O 66 a 69 cts. Western mixed corn, 70 a 72 cts.; yellow 75 a 77 cts. *Philadelphia.*—Middlings cotton, 18½ cts. for uplands and New Orleans. Superfine flour, \$5.25 a \$5.50; finer brands, \$5.75 a \$9. Western wheat, \$1.63 a \$1.68; amber, \$1.70; white, \$1.75 a \$1.84. Rye, \$1.12 a \$1.15. Yellow corn, 73 cts. O 67 a 69 cts. *Lard*, 10½ a 11½ cts. *Clover-seed*, 8 cts. *Timothy*, \$5 a \$6. *Flaxseed*, \$2.30. The arrivals and sales of beef cattle at the Avenue Drove-reached about 1,950 head: market dull and prices low extra selling at 7 a 7½ cts.; fair to good, 6 a 6½ cts., common 4 a 5½ cts. per lb. gross. About 13,000 st. sold at 5 a 5½ cts. per lb. gross, and 2,630 hogs \$6 a \$6.50 per 100 lbs. net, the latter for prime corn *St. Louis.*—No. 2 red fall wheat, \$1.60; Iowa spring wheat, \$1.23. Mixed corn, 48 cts. Oats, 49 cts. L 9½ cts. *Chicago.*—No. 2 wheat, \$1.27. No. 2 corn, cts. Oats, 49½ cts. No. 2 rye, 83 cts. Spring bar 67 a 68 cts. *Baltimore.*—Choice white wheat, \$1.19; fair to good, \$1.45 a \$1.65; prime to choice \$1.65 a \$1.90; fair to good, \$1.40 a \$1.55. Ohio Indiana, \$1.50 a \$1.55. Yellow corn, 73 cts.; white 78 a 79 cts. Oats, 64 a 68 cts.

### NOTICE.

The Committee appointed by our late Yearly Meeting on the report of Burlington Quarter, relating Shrewsbury and Rahway Monthly Meeting, will on the 16th inst., at 4 o'clock, P. M., in the large Committee-room on Arch street.

Sixth mo. 7th, 1871.

### WANTED FOR A FREEDMEN'S SCHOOL

Near Stevenson, Alabama.

An earnest, but prudent and thorough Teacher Colored—brought up among Friends—preferred. place offers uncommon inducements as an opportunity for the kind of instruction now so much needed, how to make the best of the situation. A young Friend would be accepted if qualified. Address,

Y. WARNER,  
Fifth mo. 26, 1871. Germantown, Phila., Pa.

### HAVERFORD COLLEGE.

The next term of Haverford College will begin Fourth-day, the 13th of Ninth month, under the charge of Samuel J. Gummere, Thomas Chase, John H. Dillingham.

For terms and other particulars, apply to  
SAMUEL J. GUMMERE, President,  
West Haverford, Pa.

### FRIENDS' BOARDING SCHOOL FOR IND

CHILDREN, TUNESSASA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WINGTON, M. D.

Applications for the Admission of Patients in made to the Superintendent, or to any of the Board Managers.

WILLIAM H. PILE, PRINTER.  
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